THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (ACTS 1: 11).

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APRIL CONFERENCE OF THE CHURCH.

OPENING ADDRESS BY PRESIDENT JOSEPH F. SMITH.

(*Concluded from page 324.*)

Then this is the gospel of Jesus Christ, to know the only true and living God, and His Son, whom He has sent into the world, which knowledge comes through obedience to all His commandments, faith, repentance of sin, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands by divine authority, and not by the will of man. This, then, is the gospel of Jesus Christ, which is the power of God unto salvation: obedience to the truth, submission to the order that God has established in His house, for the house of God is a house of order, and not a house of confusion. God has set in His Church apostles and prophets and evangelists, and pastors and teachers, whose duty it is to administer to the people, to teach, instruct, expound, exhort, admonish and lead in the path of righteousness. The people who are associated in this organization must hearken to the voice of him who has divine authority to guide and direct and counsel in the midst of Israel. All these are necessary in the gospel of Jesus Christ, and many other things, too numerous for me to mention here, are necessary, including the ordinances of the house of God, revealed in greater plainness in this dispensation than perhaps in any former dispensation since the world was formed. All these ordinances are essential in their place and in their time, and none of us are big enough, or good enough, or possess sufficient independence in ourselves, to ignore these things that God has revealed and required of us. No man is so big, so

great, or knows so much, that he is independent of God. We are here on His earth, we breathe His air, we behold His sunlight. We eat His food, and we wear His clothing. He has provided all the elements by which we are clothed and fed, and live and move and have our being, in the world.

We are not independent of God, not for one moment. Not only do we believe in the Father and in the Son, and in their words, counsel, and divine authority, which they brought and gave to men in the flesh, but we believe, also, in the divinity of the mission of the Prophet Joseph Smith. We accept him as the one authorized, empowered, and clothed with wisdom and knowledge in our day and time, to lay the foundations of the Church of Jesus Christ, and to restore the fulness of the gospel of salvation to the world; to revive and renew in the hearts of the children of men the doctrines of Christ, the ordinances of His gospel which He taught, which He administered, and which He authorized His disciples to administer to all that would repent and believe in the name of the Father and of the Son.

We believe that God has restored the divine Priesthood, which holds the keys of ministration of the ordinances of life, to the children of men. Without that divine Priesthood no man could receive, or would receive, a remission of sins by being buried in the water. It has to be by divine authority, and without that divine authority our works would not be acceptable to the Lord, for He will not accept at the hands of the children of men that which He has not authorized them to do, which He has not qualified them to do, and called and appointed them to do; but when God calls men, and ordains, and appoints, and gives them authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, what they do can not fail to be sanctioned and approved by the Author and Giver of the authority. When we receive the Priesthood of God, and we do according to His word, then He is bound, but otherwise there is no promise.

Now, I can not tell you all that I would like to. Time will not permit, and there are others to speak. All these, your brethren, who are called to the apostleship, and to minister in the midst of the house of Israel, are endowed, or ought to be endowed, richly with the spirit of their calling. For instance, these twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to simply say, I believe; I have accepted it, just because I believe it. Read the revelation. The Lord informs us they must *know*, they must get the knowledge for themselves, it must be with them as if they had seen with their eyes and heard with their ears, and they know the truth. That is their mission, to testify of Jesus Christ and Him crucified, and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world. That is their mission, and their duty; and that is the

doctrine and the truth; that is their duty to preach to the world, and see that it is preached to the world. Where they can not go themselves, they are to have the help of others called to their assistance. The seventies first, also the elders and the high priests. Those who hold the Melchizedek Priesthood, not otherwise appointed, are under their direction to preach the gospel to the world and to declare the truth—that Jesus is the Christ, and that Joseph is a prophet of God and was authorized and qualified to lay the foundation of the kingdom of God. And when I say kingdom of God, I mean what I say. Christ is the King—not man. No man is king of the kingdom of God; God is the King of it, and we acknowledge Him, and Him only as Sovereign of His kingdom.

Now we all need patience, forbearance, forgiveness, humility, charity, love unfeigned, devotion to the truth, abhorrence of sin, of wickedness, of rebellion and of disobedience to the requirements of the gospel. These are the qualifications requisite to Latter-day Saints, and to becoming Latter-day Saints, members in good standing in the Church of Jesus Christ, heirs of God, and joint heirs with Jesus Christ. No member in good standing in the Church will be drunken, riotous, profane, or will take advantage of his brother or his neighbor, or will violate the principles of virtue, honor, and righteousness. Members of the Church of Jesus Christ of Latter-day Saints in good standing will never be chargeable with such offenses as these, because they will avoid these evils and they will live above them. Then we have a mission in the world, each man, each woman, each child, who has grown to understanding or to the years of accountability—all ought to be examples to the world, ought not only to be qualified to preach the truth, to bear testimony of the truth, but they ought to live so that the very life they live, the very words they speak, their every action in life, will be sermons to the unwary and to the ignorant, teaching them goodness, purity, uprightness, faith in God and love for the human family.

God bless you and all the household of faith, and help us to be true and faithful to the end, realizing that the battle is not to the strong, nor the race to the swift, but to him that endures to the end. Amen.

Interesting Financial Report and Statistics.

After the delivery of the introductory sermon at the annual April conference, President Joseph F. Smith read the following figures, making remarks concerning them. He stated that the figures covered a period of about fourteen years, and proceeded:

I do not wish, in reading this, to appear to be in any way distinguished from any of my brethren. I do not wish to claim any honor more than my brethren; but I do think that we have a

record that we need not be ashamed of for the last fourteen or fifteen years or more.

The report which follows will inform you concerning some of the Church expenditures and activities, from the year 1901, to December 31st, 1915:

At the close of the year 1906 the One Million Dollar bonded indebtedness and interest had been paid, making a total of	$1,200,000.00
There has been paid on account of Church schools	3,714,455.00
For repairs, improvements, operation, maintenance and building of temples	1,169,499.00
For building stake and ward meeting houses and amusement halls	2,007,733.00
For real estate and buildings, for mission house and meeting house purposes in Europe	266,236.00
For real estate and buildings, for mission house and meeting house purposes in the United States	292,795.00
For agricultural colleges and for meeting houses in New Zealand and Samoa	600,000.00
Expended in the missions for all purposes, less amount expended for real estate and buildings	2,625,328.00
For the Joseph Smith Memorial Farm and monument, and for the Joseph Smith Farm at Palmyra; for real estate covering Adam-ondi-Ahman; for Carthage Jail, and for real estate at Independence, Jackson County, Missouri	161,000,00
For real estate and buildings surrounding the Temple Block in Salt Lake City, and for new buildings that have been erected thereon	1,555,000.00
For buildings and equipment for the Dr. W. H. Groves' Latter-day Saints' Hospital	600,000.00
There has been paid to the poor through all Church channels	3,279,900.00

There has been a net increase in the Church membership of 187,733 souls; and there have been organized 22 stakes of Zion, 202 wards, and 6 missions. There are now 72 stakes of Zion, 797 wards, and 22 missions.

There have been erected and remodeled 465 meeting houses, in the stakes of Zion, besides branch and mission meeting houses, in the various missions of the Church.

There have been 1,468,437 baptisms for the dead performed in the temples.

The Relief Society membership has increased 34 per cent; the Sunday School 40 per cent; the Young Men's Mutual Improvement Association 23 per cent; the Young Ladies Mutual Improvement Association 27 per cent; the Primary Association 39 per cent; and the Religion Class 85 per cent.

I scarcely need to add one remark to this report; but I want to tell you this, that the tithes and means of the Church of Jesus Christ of Latter-day Saints have not stuck to my hands nor to the

hands of any of my associates. They have gone to their legitimate purposes.

Now we are building a temple in Canada. We are erecting another in Hawaii, and we are constructing an office-building for the Church—a library, and a depository that will be safe for the records of the Church, which for many years have been exposed to danger of destruction by fire or other means; and we hope soon to have a place that will be practically fireproof, and that will be capacious enough to hold the records of the Church for many years to come.

How has it been done? How can we continue to do such things as these? Simply by the Latter-day Saints' observing the laws of God and the rules of His Church; and while you do your duty I will guarantee to you, so long as my brethren are in charge, with whom I am associated, you will never have cause to suspect that your means will be misused or misappropriated.

"YE ARE THE SALT OF THE EARTH."

For some time past I have purposed writing a piece for the *Star*, but business has prevented me; but now I have no excuse, sitting on the boat. We are having a fairly good passage, and all are keeping well.

The Lord once, in speaking to His disciples, said these words, "Ye are the salt of the earth" (Matt. 5: 13). Now, if we, as Latter-day Saints, and disciples of our Lord, are to fulfil our part in this seasoning process, how is it to be accomplished? Here are a few suggestions.

First, we must be true disciples. What does that imply? A disciple is one who is obeying the Lord, one who is showing to the world, by life's actions, that he, or she, is worthy of that title. We are then in a position to be used by our heavenly Father to season the earth. What does that seasoning imply? It implies that we, being repentant believers, baptized for the remission of sins, and having had hands laid upon us for the gift of the Holy Ghost, earnestly seek to proclaim the gospel. The Lord will give us opportunities, if we will speak a word for Him whenever such opportunities occur. We must speak. It may be only a small thing to us, to enlighten some one concerning the truths of the gospel restored to the earth; but who knows where that word may end? Possibly, in the conversion of the individual spoken to. Or, if we speak a kindly word to the tired worker in the Sunday School class; or, to a tired elder who, perhaps, has been tracting all day, meeting with rebuffs—these kind, cheery words, coming from our hearts, will prove a blessing; so let us, as workers, see that we fit ourselves for this position. Let us daily obey the Lord, seeking to love Him with our whole heart, and our neighbor as

ourselves. Let us obey those who are in authority over us, in complying with the Word of Wisdom in every detail: also the law of tithing. We shall then find that, when our earthly existence comes to a close, we shall have done something in using our opportunities. We have been the "salt of the earth."

On board s.s. *Sicilian*, April 28th, 1916. GEORGE CUMMINS.

TESTIMONY OF A SOLDIER.

I WOULD like to bear my testimony of the gospel. I have been a member of the Church of Jesus Christ of Latter-day Saints about three years, and I can say that I have enjoyed the Spirit of the Lord during that time. I feel thankful that I met a "Mormon" elder, who had authority to preach the gospel. You may ask, How did I know they had the truth? By proving for myself, and by going to the right place and not taking any notice of the world: as the Apostle Paul says, "Prove all things; hold fast that which is good." Thank God! I did, although my own brother and sister, and my father did not like it. But that did not make any difference, for I could not reject the truth.

If any one can find me a better church, I will gladly attend it. But there is no church with a better organization than that of the Church of Jesus Christ of Latter-day Saints. It is the same as the former-day saint church. It is just as Christ said it should be, until all come to a unity of the faith. Where are the churches to-day? Have they got the truth? Have they not done away with apostles and prophets? Do they not say that there is no need for them? How is it that there is so much sin in the world to-day? People know that there is something wrong. The few I have spoken to have admitted it. People know that there is something wrong.

I am proud to be a "Mormon" and to do my duty to the country I love, although I am sorry that we have to fight against our fellowmen. They may be our enemies, but did not Christ command us to love our enemies, too? I wonder how many can live up to Matt. 5: 43-48? I can say that I have been blessed, and I know that the Church of Jesus Christ of Latter-day Saints is builded upon the rock of revelation, and that the gates of hell can not prevail against it. I enjoy being with the Latter-day Saints, and hope to be with them before long. I pray that the Church may grow stronger, for it is my desire to do my little bit for the truth. Nothing pleases me more than when I hear of my own conference growing. I feel that the Spirit of the Lord is among the saints, and I believe that Leeds is a growing conference. I have never met a better class of people than the Latter-day Saints. This is my testimony to all.

Somewhere in France. JOHN HENRY MOORE, K. O. Y. L. I.

CHRONOLOGY OF THE WAR.

May 2.—Five Zeppelins raid the north-east coast of England and the south-east coast of Scotland.

May 5.—Germany's reply to the United States' last note is, in substance, that Germany cannot dispense with the submarine weapon, and that it is England, not Germany, that has ignored all accepted rules of international law.

May 8.—A rumor comes from Germany to the effect that the Emperor has asked the pope to endeavor, in concert with the king of Spain, to bring the belligerents together in a peace congress. A fierce conflict has raged for four days near Verdun on the left bank of the Meuse. The French claim gains. The United States accepts Germany's promise to conduct submarine warfare in accordance with international law, but declines to interfere with the British blockade of German ports. The *Cymric* (13,000 tons) torpedoed and sunk by German submarine off Ireland.

May 15.—The Russians occupy Mamahatan, on the road to Erzingham, from Erzerum. Military activity increasing on the British and French fronts. Damage to the City of Dublin during the recent rebellion estimated at £3,000,000.

May 17.— The Austrians report a victory over the Italians in South Tyrol. They claim to have penetrated into Terragnolo, in the sector of Piazza Val Duga, ejected the Italians from Mosclere, and stormed Zugnatorta. The number of prisoners made in this fighting is said to be 141 officers and 6,200 men, and the booty 17 machine-guns and 13 guns.

May 18.—Paris announces a heavy German failure north-west of Verdun, and the capture, by themselves, of a solidly-organized fort on hill 304's eastern slopes. There was another series of air raids.

May 19.—The British attack and carry the Dujailah redoubt, near Kut. A force of Russian cavalry joins the British.

May 22.—Germans penetrate British lines at Vimy Ridge. Another violent attack by the Germans before Verdun. Austrian advance into Italy checked.

May 23.—Germans in possession of "Mort Homme"; the French re-enter Douaumont fort.

May 26.—A semi-official Note issued in Paris states that the present battle before Verdun surpasses in magnitude all that have gone before it. It is a general battle between the two armies, and is expected to continue until one side is exhausted.

May 27.—The United States government protests against the French and British treatment of neutral mails. A force of Bulgarians and Germans, estimated at 25,000, enters Greek territory and occupies the forts at the entrance to the Struma gorge.

ALL the belligerent countries of the world are at the present moment quietly, steadily and progressively going bankrupt, and the mass of the people are not even aware of this process of insolvency.—H. G. WELLS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 1, 1916.

EDITORIAL.

RELEASES AND DEPARTURE.

THE frequency of the receipt of letters from elders asking for their release, or for information as to when they may expect to receive it, is a source of disappointment to us. It is an indication that the writers are more anxious to quit the field, and leave the work of the Lord, than to continue in it. Such letters also imply that the President of the mission is lacking in the inspiration to act, with respect to releasing missionaries, at the proper time. It is also an evidence of sagging faith, rather than proof of a desire to be valiant in the ministry.

The elders were called by the inspiration of the Lord, and all should labor cheerfully, contentedly, and diligently until they are called by the same spirit of inspiration to cease their labors in the foreign mission-field. Expressions such as, "shall I be released on time?" "when my time is up," etc., should have no place in the conversation or vocabulary of the missionary; neither should they be allowed to hold a prominent place in his thoughts. Missionaries ought to trust in the Lord, and "wait patiently for Him." Men in this Church do not call themselves, nor do they demand that the Lord call them into the mission field, and it is not becoming, nor consistent with the professions of "Mormon" elders, to be fearful that they be required to remain a little longer than their "time," and do a little more than what they consider their share.

Permit us to say once more that we know exactly when every man arrived in the mission, and if any of you lack faith in our memory, allow us to remind you that our records are complete, and we frequently consult them.

We prayerfully and diligently seek to be guided by the Holy Spirit, and we have tried in the past, and shall most earnestly endeavor, in the future, to act, in the matter of releasing the elders, and in all other things pertaining to this mission, in accordance with the impressions and promptings of the Spirit. We crave for the faith and prayers of all, that we may always be guided aright, and we sincerely beg of the elders to await patiently our decisions, and rely in confidence on our judgment. As minute-men, the elders should ever be prepared, not only to come, but to go, when the "time" is announced.

As to time of departure of released missionaries, we have the following instructions to give, and desire the elders to follow

them strictly. The name of the ship upon which returning elders shall sail, and the date of departure—subject to such unforeseen changes as may be made by the steamship company—will be announced from the Liverpool Office. Bookings will be made, and tickets purchased, and only for extraordinary reasons will these arrangements be altered. Elders who desire to travel, or visit, in the United States, will, upon notice to us of that intention, be booked only for the ocean passage; but in the absence of such notice, tickets will be purchased through to Salt Lake City, and no alteration can afterwards be made. The frequent change of sailing dates of ships, due to the unsettled state of the times, and over which we have no control, causes us sufficient anxiety and extra work and correspondence, without the increased anxiety, work, and trouble occasioned by the elders' changing their minds several times, thus upsetting all previous arrangements. Therefore, should the date of sailing of the ship upon which you have been booked be altered, you will, as patiently as you can, await the altered date, or our instructions.

HYRUM M. SMITH.

A REPLY TO THE SAME OLD STORIES.

THE *Weekly Dispatch* of May 14th, this year, contains an article under the caption, "Mormons' New Backdoor Campaign," which, for brainless crabbiness, exceeds even the usual anti-"Mormon" output. Why any newspaper editor should consider himself justified in wasting space on such Munchausenism is indeed hard to account for. His story has neither the merit of novelty, nor that of originality. It is really a rehash of false rumors which have been disproved again and again.

The writer says the "Mormon" missionaries are coming in at the back door, now that the men are joining the army, to make converts among the women. This is a falsehood for which there is no excuse whatever. It has been circulated intermittently for some time, and it would not be surprising to learn that the original inventor of it is just the kind of a man the insinuation probably implies. The "Mormon" missionaries have no business at the "back door" of anybody's house. When they distribute tracts, they go to the front door, in the open daylight; if their tracts are received, they leave them; if not, they take them with them, and no harm is done. They do not look for women any more than men, and all talk to the contrary can but be characterized by the word "bosh," to avoid the use of what Mr. Roosevelt calls "the shorter and uglier word." That a particularly vigorous "Mormon" campaign is being planned just now is also "bosh." There are at present only one-third of the usual number of missionaries in this country, and even that number is being gradually reduced. The

elders who are here now, of course, distribute some tracts and hold meetings as usual, but they give most of their time to looking after the Churches and Church members, and bring to them and their friends the consolation of the gospel, and whatever other assistance they can, which is very much needed at the present time of trial and tribulation, and they are not engaged in any kind of missionary work which they do not want all the world to know of.

The *Dispatch* writer is ignorant about the missionary work that is being done in the belligerent and neutral countries of the Continent, but that does not deter him from writing a paragraph about it. But let that pass. It is very common in our day for authors to write profound and learned books about subjects concerning which they are ignorant. He is not the only blind mole that thinks he knows all about the colors of the rainbow. It is true, though, that the Latter-day Saints hold meetings both on Sundays and week-days, and that they welcome all to their meetings; but, since when did it become a crime in this great and highly-favored country to hold meetings in which to worship God? The writer uses the term "fake" religion. He is mistaken in judging others by himself.

He, further, says, "The 'Mormons' deny that they preach polygamy." Certainly they do. They deny it, because they don't, either publicly or privately. They did *never* deny it, when, in the long ago, it was practised to a very limited extent, and for that very reason all who know the history of the Church, accept the words of the "Mormons." They know they are as good as gold.

The Smoot investigation is mentioned. In doing so, the writer in the *Dispatch* stamps himself as either an ignoramus, or a wilful perverter of facts. He says, "They denied it in the face of overwhelming evidence handed out at the famous Smoot investigation in Washington some years ago, when a majority report on the findings of the committee stated that Smoot (who was a big 'Mormon' financier) 'had countenanced and encouraged polygamy by repeated acts and in a number of instances,'" etc.

Yes, a majority of the committee, some of them bitter anti-"Mormons," recommended that Senator Smoot be excluded from the Senate, but the minority recommended that he be retained, because the charges against him had not been proved, and the Senate *adopted the minority report* and declared the Senator entitled to his seat. The writer in the *Dispatch* suppresses this fact in his article, and the editor permits that mutilation of truth to go on in his columns. Nor does the writer tell the public that Senator Smoot at the present time, is one of the most trusted and respected members of the United States Senate, one of the leading men in the councils of the nation. And yet, that is the fact. Why does he conceal the facts? Is that in the interest of truth; or, is it because he wants to deceive the public?

The writer, who suppresses facts in the Smoot case without compunction, offers some lurid tales about "Mormon" elders having "persuaded" girls to become "Mormons" and to go to Utah with them, against the wishes of their parents. That is an old falsehood which is not changed into truth by frequent repetition. Against it stands the fact that the British government has investigated the activity of the elders, and found no ground for interference. That ought to be enough for any loyal Englishman. The London *Times*, too, a few years ago, had a special representative in Utah to investigate the charges reiterated by the *Dispatch* writer. There was nothing on which to found a just accusation, although the *Times* reporter had every facility to see and hear everything. He had access to the Church books. He mingled with all classes—with "Mormons" and anti-"Mormons"—and heard all they had to say. These are facts. The *Dispatch* article is mostly fiction.

There is no such thing as a "Mormon" New Testament. The Latter-day Saints use King James' version. They have no other. In view of that fact we may be pardoned for doubting that Mrs. Kempthorne ever made the statement attributed to her.

The Latter-day Saints are a true, virtuous, law-abiding, and loyal people. They have borne their full share of the burdens of the present war. They are not "shirkers;" nor are there among them many "conscientious" objectors. Many "Mormon" young men in the British Isles, have already gone to the front, and others have come from Canada to join them in the service of the common country. Many of them have given their lives in the battlefields and hospitals. How many we know not. The "Mormons" in the United Kingdom and Canada have contributed their full quota to the forces of the Empire. The Latter-day Saint women have made articles of clothing for the boys in the field and the wounded, and are still so engaged. They are working in co-operation with the general Committees and donating their work without regard to the religious affiliations of the beneficiaries. It is patriotic work entirely. And in return for the sacrifices they so willingly make, in common with all the British patriots at this time, is such slander, such vilification, as here referred to, the only recognition the British press can afford? Where, then, is English love of fair play? Where is English justice? If the "Mormons" have done any wrong, or are doing anything that would justify a newspaper writer in characterizing them as a "menace," there are laws and courts to deal with them. But if they are doing no wrong, as, indeed, they are not, why persecute them by slandering and circulating falsehoods about them? Let the fruit testify to the quality of the tree. Do not judge by one apple that happens to be wormy, but by the quality of the fruit in general. Writers and editors would do well to remember the wise counsel of Gamaliel (Acts 5: 38): "Refrain from these men, and let them alone: for if

this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

J. M. S.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Chapel, corner of Ellesmere and Lyons Roads, Pitsmoor, Sheffield, on Sunday, May 21st, 1916. There were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; Elder Clarence J. Woods, former president of the Liverpool conference; Elder Gilbert Taysom of the London conference; President John Holmes and six traveling elders of the Sheffield conference.

The morning session commenced at 10:30 by singing, "Welcome, welcome, Sabbath morning." Prayer was offered by Elder Wilford F. Burton. Continued by singing, "Sweet Sabbath day."

The memory gem (Romans 6:3-4) was then recited by the congregation, led by Miss Evelin Smith. The Sacrament was administered by Brothers Richard S. Gregory and James Potts, assisted by Brothers Henry Miles and James E. Bradley. While the sacrament was being passed, the hymn, "Jesus, once of humble birth," was sung by the congregation.

President John Holmes extended a hearty welcome to all present.

The twenty-third Psalm was recited by Miss Dora Bargh.

The Beatitudes were repeated by the Primary class, under the direction of Sister Ethel Barton. The song entitled, "Make the world brighter," was sung by the Primary and Intermediate classes. The Fourth "Article of Faith" was repeated by the First Intermediate class, under the direction of Sister Beatrice Miles. A story, giving an account of the Book of Mormon, and how we received it, was told by Master Albert Kane.

The solo, "Watch o'er us," was rendered by Sister Ivy Corbett.

Elder Lars E. Larson was the first speaker. He said there is only one gospel, and that is the gospel that Christ and His apostles preached. To-day, he said, is the time to repent of our sins, for we know not what to-morrow will bring.

President Hyrum M. Smith said he was very much pleased and instructed by the Sunday School exercises. He highly commended the children who had taken part; also their teachers, and the parents who had helped to teach their children the parts they had given in the exercises. The Doctrine and Covenants, he said, has laid down the law, and parents who fail to teach their children the principles of the gospel will be held accountable, and the sin will be upon their heads. Only by obeying the commandments of the Lord themselves, can parents show their children the right

way. It is folly to expect children to do what is right, if the parents do not live righteously themselves. If mothers and fathers want their children to grow up unaddicted to the use of tea and coffee, tobacco and drink, which are stimulants and poisons, they must themselves set the example by abstaining from the use of such things. He also explained that there can be only one head of the Church at a time upon the earth, and it is he who can receive revelations for the whole Church. All, however, who have received the Holy Ghost, can obtain inspiration for their own guidance.

The meeting was closed by the choir singing, "Hark! listen to the gentle strain." Benediction was pronounced by Brother James R. Bargh.

The afternoon session commenced at 2 o'clock by singing, "How firm a foundation." Prayer by Elder Gilbert Taysom. Continued by singing, "Zion prospers; all is well."

Elder Edward C. Rawson presented the names of the general and local authorities of the Church. All were unanimously sustained.

Elder John M. Brown was the first speaker. He said his testimony had been strengthened very much by coming on his mission. God, he said, moves in a mysterious way his wonders to perform, and one of those mysterious things was the bestowal of the Aaronic Priesthood upon the Prophet Joseph Smith under the hands of John the Baptist. The gospel, he said, has again been restored in its fulness, with all its attendant gifts and blessings, for our salvation.

The quartette, "See the mighty angel flying," was rendered by Elders Lars E. Larson, Stephen H. Winter, Wilford F. Burton, and President John Holmes.

Elder Edward C. Rawson was the next speaker. He read Ephesians 6: 10-18, and emphasized the fact that the only way we can put on the whole armor of God, is by implicit, yet intelligent, obedience to all the requirements of the gospel.

Elder Wilford F. Burton then addressed the congregation. He said that he felt thankful that he had been permitted to come into the world and preach the gospel. He referred to Rev. 14: 6, and said that the angel here spoken of by John the Revelator has come with the gospel.

The solo, "Calvary," was rendered by Elder Stephen H. Winter.

Elder William A. Linford said it was indeed a pleasure to him to come out into the world to preach the gospel. It is, he said, the same gospel that Christ and His apostles preached. If we lack wisdom, we should ask our heavenly Father, and He will give to us liberally, and upbraid us not; but we must ask in faith, having no doubts.

Elder Stephen H. Winter said he could not remember the time when he did not have a testimony of the truth of the gospel. He

read Luke 10: 22, and said that if we wish to dwell with our heavenly Father in eternity, we must learn to know Him, and the only way we can find Him out is by serving Him, and keeping His commandments.

Elder Gilbert Taysom was the last speaker. He said the greater knowledge we have of the truth, the stronger we become in it. The only way we can get a knowledge of our heavenly Father, and His Son Jesus Christ, which means eternal life, is by their revealing themselves. God has revealed Himself, and the gospel has been restored for our salvation; and salvation means being put beyond the power of our enemies.

The meeting closed by the choir singing, "When the earth in bondage long has lain." Benediction by Brother Richard S. Gregory.

The evening session commenced at 6:30 by singing, "O ye mountains high." Prayer by Elder John M. Brown. Continued by singing, "Jesus, my Savior."

Elder Clarence J. Woods was the first speaker. He said the Latter-day Saints set forth claims that the world cannot understand. God had a purpose, he said, in bringing forth the Book of Mormon. It is an abridgment of the record of the people of Nephi, and also of the Lamanites. It is also an abridgment taken from the Book of Ether, which is a record of the Jaredites, and was brought forth to convince both the Jews and the Gentiles, that Jesus is the Christ. Were this its only mission, it would be one of the most valuable books upon the earth to-day. But it has another mission: it proves the authenticity of the Bible; and the one who believes the Bible, must of necessity believe the Book of Mormon, because they corroborate each other.

The song, entitled, "As torrents in summer," was rendered by Sisters Lucy E. Wilson, Harriet Rogan, Mrs. Beal, Brother Herbert Stagg, and President John Holmes.

The next speaker was Elder J. M. Sjodahl. He said the Latter-day Saints are a peculiar people. Our views are widely different from those of the world. We do not believe in a priest-caste, and yet we believe in the best possible education one can get. We believe in the education of the spirit, by experience and by obedience to the gospel. When the so-called ministers of the world boast of its having taken them a half day to prepare a sermon, we say, that is nothing; it takes us a whole life-time to prepare our sermons. If our friends in the world were to state correctly their idea of God, they would say that they believe in a God who is either incomprehensible, or non-existent. We believe in God as He reveals Himself in the story of the creation. In this belief we are peculiar; but we have the Scriptures with us. We are peculiar in having a different conception of the future to that of the world. We believe that the time will come when the kingdoms of this world will become the kingdoms of our God and His Christ.

The solo, "There is a green hill far away," was rendered by President John Holmes.

President Hyrum M. Smith said our conferences are very much like a feast, where there are many courses, so many, indeed, that we are not capable of partaking of all of them, because of our incapacity. There have been so many truths spoken to-day, that we cannot retain them all; but we learn line upon line, precept upon precept, here a little and there a little. The Lord Himself did not receive a fulness at first; but He learned by the things which He suffered, and afterwards received a fulness. You do not have to go to any man to learn the truth, but go to God with real intent, and He will make known unto you, by the power of the Holy Ghost, that these things are true. President Smith exhorted all to remain firm and true to the covenants they have made, and invoked the blessings of God upon all the saints.

President Holmes thanked the Relief Society sisters for their services rendered in the entertainment of visitors. He also thanked all who had taken part in the musical program, which had helped so much to make our meetings a success, mentioning Sister Olive Mosly, who was at the organ.

Conference was closed, the choir rendering, "Let the mountains shout for joy," and the choir and congregation singing the "Doxology."

The benediction was pronounced by Elder Stephen H. Winter.

On Saturday, May 20th, 1916, a Priesthood meeting was held, at which President John Holmes gave a brief report of the conference. The elders also expressed their feelings with regard to the work. Many valuable instructions were then given us by President Hyrum M. Smith and Elder J. M. Sjodahl.

EDWARD C. RAWSON, Clerk of Conference.

DIED FOR HIS COUNTRY.

THE Hyde branch is mourning the loss of one its members, Brother Willie Davenport, who died from wounds received in action, while serving his King and Country. He was badly wounded and gassed. Blood poison set in. News came through, on Saturday, May 13th, 1916, that he had passed away, and had been buried in a soldier's grave behind a hospital in France. He was a faithful Latter-day Saint.

He was asked to be servant to the chaplain, but declined because of his religion. Then he became orderly to the officers of his regiment. He was born July 26th, 1894, and was baptized September 10th, 1907, by Elder Julian M. Thomas. Memorial services were held on Sunday evening, May 21st, in the meeting-room, 144 George Street West, Hyde.

Most of us think of granite as imperishable. That is why we use this stone for monuments. But a walk over Dartmoor will reveal great masses of weathered granite in most fantastic shapes, and so liable to crumble that pieces may be taken and broken up in the fingers. There is nothing of an abiding nature in this world. Even the things that appear to be most permanent change sooner or later; but the Word of the Lord standeth sure for ever.—SELECTED.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Salt Baths, South Shields (Newcastle conference), May 19th, 1916, when four souls were added to the fold. Elder George W. Smith officiated, assisted by President Jonathan Hunt, and Elders Vincent Shepherd and Arnison Hoskisson.

A baptismal service was held in the Penarth Public Baths, Penarth, near Cardiff (Bristol conference), on Saturday, May 20th, 1916, when seven souls were added to the fold of Christ. Elder George A. Palmer officiating.

District Conference.—A district conference was held in the Welsh Industrial Club Rooms, 131 Queen Street, Cardiff, on Sunday, May 21st, 1916. President Ernest M. Greenwood, and all the elders of the Bristol conference, were in attendance. Many saints came from the surrounding towns, and enjoyed themselves visiting with the elders and saints. The three meetings were well advertised, and a number of new visitors were in attendance. It was the second district meeting held in this conference this year. The first was held last month, in the Pontypool branch. We are planning to hold a similar conference in Cheltenham on the 25th of June. These meetings have the effect of stirring up enthusiasm and goodwill among the saints, and bringing them closer together. —VERNON W. DEAN.

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